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222 co" (hataluwē'nltau'v), which was gathered when there was no more of the cultivated plant available.

249 Very little tobacco was grown; "in little patches," "a few plants." It was planted in the spring after the rains; digging little holes, hoeing and weeding by hand. The informant had never heard of planting the seeds in ashes. As the leaves ripened, were large enough, they were plucked; other leaves matured, until the plant shriveled in the summer heat. Leaves were used, rarely the stems.

276 They were dried, broken up, and stored in little pots, covered with a sherd that just fitted. Tobacco was usually carried about in a little deerskin sack or, since [237] cattle were introduced, in a cow horn. (Mountain sheep horns were not used prior to this.)

Kutox may have been referring to Pima cultivation or to some slight imitation by the Maricopa.

GAMES AND SPORTS

526 Like the Pueblos, kicking races and gambling games were considered the most important contests and were bet on heavily. [17]

Kicking races at least figured intertribally. There was the usual unequal division of games and sports between the sexes, with the preponderance in favor of men. While this was perhaps predictable in the matter of sports, it was certainly arbitrary that men had more games. They played at hoop and pole, at ball, and

[524] raced, and for sedentary games had dice, cañute, and the hand game. Only double-ball shinny and their own form of the dice

[562] game were peculiar to women. The same disparity appears in boys' sports *versus* girls', but here there is every reason to think that children's sports are badly represented in what follows, although I made specific inquiries for them. The hidden ball game, ring and pin, and string figures were pastimes for everyone. All

[525] other adult games were inseparable from betting, with the possible exception of the ball game, i.e., the men's form of shinny, which, as a matter of fact, was a lackadaisical, unorganized affair. Basket dice, which might have been expected among the Maricopa, was missing.

The pattern of a race, as elsewhere in the Southwest, was to a given point and return. This appeared, for instance, in kicking races and relays.

In the kicking race (huñya'va) they made use of a ball, not a stick. This, called sa'a'n, was manufactured by dipping a stone, an inch and a half in diameter, repeatedly into melted gum until it grew to the size of our baseballs. For this purpose they used

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the red gum of a medicinal plant and that which exudes at the base of arrowweeds, melting it in a potsherd. Two runners would stand, and at a signal, would each kick off their balls, racing with them to a selected point and back. It was thrown with the foot; the toes shoveled under it in the manner of the Pueblo kicking-stick, not kicked along the ground. [526] [71]

Kicking race contests with the Pima were frequent: several of them were noted in the annals (p. 141). Each tribe selected its best runner and bet heavily on him. Each was assisted by a good runner who was sent ahead, armed with a stick, before they started. The ball might be kicked off into the bushes, when the helper, who ran ahead of the racer, could strike it back into the path. These helpers would run only halfway to the distant point, rarely the whole distance. The losing tribe would always be the challenger to the next race, which was held at the victors' village. [526] [648]

Magic was freely used to thwart the opposing racer: as they said, this was the time people found out who were shamans. [526] [648] [756] [789]

The Pima shamans would do things to our racer. For instance, one of them would secretly sprinkle a reed full of water on the Maricopa racer before the race started "in order to drown him" so that he could not run. Or they would run ahead of him and draw a line across his path, so that he would imagine it a deep canyon which he could not cross. One of our men would clear it away by pulling a string across the line as though making a bridge. Both sides did this sort of thing to the other.

Recently a Maricopa shaman, Buffalo Bill, drew a line before the runners: "he dragged that mountain [Sierra Estrella] across there." The Maricopa racer got by, but when the Pima came up, he stood stock still: he did not know what to do. The Pima took him around the "mountain," i.e., the line, so he could race on.

A Maricopa racer told what happened to him. He was ahead of the Pima racer. Every time the latter came abreast of him, the Pima racer breathed hard. Then the Maricopa felt out of breath, as though his chest would burst, although he had not run far. A Pima bystander laid a switch lightly against the small of this Maricopa's back. He felt it as a big log: he could hardly move. Then the Pima on horses rode with their runner, while the Maricopa runner, trailing behind, just walked along. When the others saw this, a Maricopa shaman spurred up and switched him twice with a rope, whereon he found he could burst into top-speed. The Pima were so sure that they were winning that they started to take the Maricopa stakes, when the Maricopa runner dashed up and won the race.

Relay races were held, on which they bet. These were called ma'takovák, i'wũm. Runners of each side were posted at two points between which they ran. Maricopa runners did not wear [526] [648] [525]

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526 the curious hair ornaments Russell described for the Pima.²⁰
[648] (Kutox, who had seen many Pima races, said he had never seen these among the Pima.)

[525] The hoop and pole game (hutu'xūm) was played by active men all through the year. They bet on the results. The gaming ground was always at the center of a village or as near it as possible. It was not oriented to the compass points. The hoop (kapātcw'xīs) was six inches in diameter, made of a bundle of straw bound with rolled cords of inner willow bark until it was the thickness of a finger. (It was not netted.) The two poles (hutu'xīc) were six feet long, an inch and a quarter thick; one distinguished by two notches encircling the butt. The hoop was rolled along the course, the two players ran after it, and simultaneously cast their poles to slide along the ground so that the hoop would fall resting on one of them. The owner of this pole got a point and rolled the hoop at the next trial. They always returned to the initial point for each cast. In rolling the hoop, it was held vertically, the fingers grasping the lower margin with the back of the hand down, the hoop resting above the wrist. It was then thrown forward and down. To count, the hoop might rest on any part of the pole but the inner edge of one side of the hoop must clear the farther edge of the pole, as among the Havasupai. Should the pole pass entirely or partially through the hoop, it did not score. But if the hoop remained with one side resting on the butt of the pole, it counted two points. The number of points to win was agreed on before the game began: four or three.

A ball game, a modified form of shinny, was played by boys and men at any time of year. Two sides were chosen, as many as ten to a side, who took their places in front of the goal lines they were to defend. These lines were at the eastern and western ends of the field, about fifty yards apart. They played with straight sticks, thirty inches long by one and a half diameter, and a ball carved from a cottonwood limb, two and a half inches in diameter. The game was called sa'a'ntcuta'cīg, "breaking a ball in two"; the ball, sa'a'n; a stick, takuro'. Those on one side threw

²⁰ Russell, *Pima Indians*, p. 163.

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the ball or kicked it through the air to their opponents who attempted to hit it back over the opposite goal line. It scored for them if they succeeded, or against them if they missed striking the ball entirely. If they missed, they in turn threw or kicked the ball to the first side. If both sides missed, the ball was half buried at the middle of the field, where two opposing players struck for it as in shinny. Their fellows kept their places at the goal lines when attempting to drive it back, not running after it as in the usual form of shinny. This was a sport, not a betting game, and no definite number of points was set. The usual form of men's shinny was absent.

Double ball shinny (toḡcoa'lgik) was as usual solely a feminine game. It was played throughout the year, betting strings of beads on the outcome. The "double ball" (xata'p) was in this case a strip of leather or willow bark nine inches long with a heavy knot at each end. The stick (xacta. a'lg) was straight, four feet or more in length, with the lower end somewhat pointed. The goal lines were about two hundred yards apart. Paired opponents stood all over the field. Two at the center twisted their sticks into the leather to get a grip on it. Should they fail to get it from each other, it was thrown between them so they could strike at it in the air. The object was to throw it over the opponents' goal. Any number of women played, but the sides were of equal numerical strength.

A dart game was played by boys. A stick was prepared of a cottonwood limb, ten inches long, one in diameter, with the end split into quarters and allowed to dry so that these four segments would remain apart (Fig. 14, a).²¹ The nine or ten boys who played were each provided with an arrowweed dart, the length of an arrow, with a corncob stuck on its point and the butt end feathered to the very tip (unlike an arrow). The split stick was thrown as far as possible. The darts were then slung after it. The owner of the dart that fell nearest the split stick held its split end up as high as he could. All the other boys then pushed the corncobs up the shafts and threw the darts high in the air. The boy with the split stick caught as many as he could in the split

²¹ Peabody Museum, Yale University, 19075.

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524 the throw counted five, the stick was advanced to the fifth stone. The number of pebble markers was unknown, but there may have been twelve in each semi-circle. The game was sometimes played without markers, when there would be only a single alab for both women to bounce the dice on. The game was named tatu'aucl'k for the markers in rows or utclmpu'm, "bouncing them": the dice, otö'xc.

● [525] The men's dice game was similar, but it was a betting game
[192] played in winter. My informants knew it by no other name than
[171] Spanish *quinze*, "fifteen," the common name throughout the Southwest. The opposing pair were seated on the ground, each



FIG. 15.—Diagram of men's dice game (crosses mark position of players)

with a row of twenty-five shallow pits beginning at his right hand and extending in a curve toward his opponent where it ended in a loop (Fig. 15). A stick or stone served as a marker in the pits: it was called n,axa'tk, "my horse (? dog), pet." The four dice were flattened sections of mesquite root, about seven inches long, bearing marks burned into one face (Pl. XIII, d). They were known by the numbers they scored; collectively they were called *quinze*. The dice were held clenched in the right hand and struck from below with a stone held in the left. The die with a longitudinal zigzag counted twenty-five; with a mark at the middle, fifteen; that marked at each end with two lines crossed with an oblique line, six; and with simple transverse lines at each end, four. If any marked face alone was up, it scored its face value. But if any two marked faces were up, it scored two; three up, scored three. When all four unmarked faces were up, the set went to the opponent to throw. When the marker had reached the end of one

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man's twenty-five pits, he made a mark on the ground, and began to amass another twenty-five, since fifty points won. 524

The hand game was an exciting affair, with much movement and singing. A song series, called *tatuθul*, 'g like the game, was sung by way of accompaniment.²⁴ It consisted of a few songs indefinitely repeated. These told of the players living in plenty or starving as they won or lost. It was played every evening by men alone. They even stripped themselves of clothing to bet on it. 533] Four small sticks were used in the game, so small that they might sometimes be hidden between the fingers (a little more than an inch in length, barely a quarter inch thick). Four men on each side sat facing each other, each of one party having a hiding stick. To start the game, a man of each side played alone. The one with the stick stood up, dancing in place, and singing *aonāw' wia aonāw'*. He held his arms folded; his tongue stuck out. The opposing party sang "almost the same song." His opponent, on his knees, feinted at finding it, pointing wide of one hand and then the other; then clapping his hands, pointed to the hand in which it was hidden. If he guessed aright, his side took the sticks; if wrong, the original hider's side began the game. 525]

The hiding side had twelve sticks as counters stuck into the ground before them, or these were held by a man sitting between the two parties.

The four hiders proceeded to swing their arms across their bodies and to hold their clenched fists under their armpits. The guessers said, "We will knock them over" (meaning the counters) if they thought all the hiders had their sticks in the same hand. If they guessed correctly, all the twelve counters were thrown to them and the hiding sticks as well. Or each would point to the opposing hider and make his choice. A guesser saying, "I will pierce it," meant that the sticks were in the adjacent hands of the two hiders sitting side by side. For each correct guess, that hider gave up his stick while his companions continued to hide theirs. One counter of the twelve would also be knocked down for each correct guess.²⁵ The hand game was

²⁴ See p. 264.

²⁵ The scoring given here is by no means certain.

TALES

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In the morning the younger woke the older brother. After^{539x} they had bathed, the older picked out the two brightest stars and inserted them for his eyes. He put smaller stars all over his body. The younger did the same. Then they started toward the girls' home. They were now quite close.

The girls lived a little to the east of the old man. The old man had a home of his own with his daughter's son [by another daughter; not the twin's son]. The girls were inside their house. The twins did not enter the door. The girls had some short, split sticks, with two or three lines notched on them, used for gambling. (This game is called *xutcimpĩ'k*.) They were playing this. The older sister was on the south side of the house, the younger on the north. They were not sitting, but stooped over. The boys, instead of coming through the door, entered by the smoke hole. The older brother went to the older sister and sat beside her. The younger brother did likewise with the younger sister. At this the girls laughed so loud that their father heard them. Their father said to his grandson, "Hnn, well, what is happening to your aunts over there? They laughed out so loud, and that is not usual." He tried to send his crooked grandson, who was very greedy. The boy said, "I would go, but I am too hungry." The grandfather took a handful of pumpkin seed, parched it with coals, and gave them to him. But he had hardly stepped out of the door when he had finished eating them. The grandfather asked him why he did not go. He said, "I was going, but I finished eating them." This time he got two handfuls, mixed corn with it, parched it, and gave it to him. This time he had gone a little way from the door, when he finished consuming it and came back. When the grandfather asked what was going on, he said, "I did not see. I did not get to their house, because I finished eating." This time the grandfather picked out four handfuls of pumpkin seed and corn. The boy finished eating this when he got to the corner of the other house. Again he said he had finished eating: that was why he had not seen what was going on. Then the grandfather picked out eight handfuls of palo verde seeds and parched this.

Just when the boy got to the door and started to peep in, the